

THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XVII.

Saturday, December 29, 1855.

Price One Penny.

Joseph Smith, the Prophet.

(Concluded from page 808.)

Though men have been trying their best for 50 or 60 centuries to introduce perfect systems of religion, politics, and social organization, yet we have shown that they have miserably failed in each department, and at the present moment, when the majority of men imagine they have taken their highest flights in these matters, their wings suddenly droop, their course is arrested in mid heaven, and the discovery is made that their vitals are the prey of divers fatal diseases. And not only have we shown that the wisdom of man alone is insufficient to remedy the existing state of things and regenerate society, but that many experienced, talented, and celebrated men are compelled to the conclusion that there must be something better than what men pride themselves upon at the present time, that there must be some system greater, purer, more comprehensive, and more effectual than any they have yet discovered, that there must yet be at work some power more potent than that of man, or virtue and truth must fail to receive their deserts, and the world must go on continually disputing, and quarrelling, and snarling, and fighting, as it has been doing from time immemorial.

As it is useless, then, to look to man to introduce a better order of things, to whom shall we look? We must look to

a higher source than man. Whom should we more naturally look to than to the Creator of the earth, the Father of the human race? He is the Source of light and intelligence. He is the author of the only perfect system of salvation from the evils which are in the world, religious, political, or social. Men have heretofore made one grand mistake in all their endeavours to ameliorate their race—they have tried to do it by their own wisdom and abilities, forgetting that there is but one plan, and one authority, and one name whereby they can be saved, and that this one plan, authority, and name are from heaven, and not of earth. If men have named the name of God or Jesus Christ in their reform speculations, it has only been by way of form, they have not dreamed that God should have the absolute and direct management and control of the movements. And this has been the grand reason that men have so often and so completely failed in their plans.

To God, then, we must look, in the first instance, as the great originator and director of any successful attempt to re-constitute society on a righteous and eternal basis. Has he given any intimation that He will ever take such a work in hand? Yes, He has promised it most distinctly and emphatically, through His servants the Prophets, and this one grand idea of

the Lord one day taking matters in hand in relation to this earth and its inhabitants has been the great source of consolation and comfort to the righteous, who have understood it, in all ages. Kings and Prophets and Saints and righteous men have desired to see this glorious time, but have died without the sight. To behold this glorious day, the people of God in all generations have been content to pass their lives in sorrow and amid persecution, they have gladly wandered, when compelled, in sheepskins and goatskins, and lived in dens and caves of the earth. They have looked forward with fond anticipation when their character will be appreciated and their merit acknowledged and rewarded. Even the very people who slew the Son of God, have cherished, as the one great hope of their existence, the promise given to their fathers that God will make manifest again His wisdom, power, and glory in redeeming them from their low and scattered state, and will reign over them for ever as their God and King.

John, the Revelator, prophesied that an angel would be sent from heaven with the everlasting Gospel to proclaim to all nations, kindreds, and tongues. Daniel the Prophet foretold distinctly that in the last days the God of heaven would set up a kingdom, which should never be thrown down, small in its commencement, like a mustard seed, or like a stone cut out of the mountains, but gradually increasing until it broke in pieces and absorbed every other kingdom, and filled the whole earth. And, said Daniel, the kingdom and the dominion under the whole heaven should be given to the Saints of the Most High, and they should possess it for ever. That is, God would be King and Lord over the whole earth, and His Saints would be promoted to the seats of power and authority, that His laws might be observed among all people. Time and space would fail to refer to Isaiah, Zechariah, Ezekiel, and the other inspired writers who have written so copiously and so interestingly of Jehovah's great work of the last days, justly denominated a marvellous work and a wonder, a work the majority of mankind will in no wise believe, though a man declare it unto them. We must leave our readers to refer at their leisure to these Prophets.

Now, how might we naturally expect the Lord to commence the work which

He has spoken so much of by the mouth of His holy Prophets, and which everybody sees there is so much need of? How has He ever accomplished any work upon the earth up to the present? By human instrumentality. He has chosen some man to be His mouth-piece, His representative among men, to act in His stead, and has clothed such man with the Holy Priesthood, and enlightened him by continual revelations from heaven, and bestowed upon him the Gift of the Holy Ghost that he might have the mind of God. Such a man was Jesus, and also Noah, and Moses, and Peter the Apostle. Such a man is a Prophet of God, a Seer, and a Revelator. A Prophet, then, speaking the word of the Lord, holding communion with Him, inspired by His Holy Spirit, and receiving visits of angels, is the man whom we might reasonably expect to appear upon the earth as the Lord's instrument in the accomplishment of His great work.

Now, having discovered that a certain man is wanted by the Lord, the next grand question is, who shall this man be? What kind of a man can we expect him to be—a rich man or a poor man, a soldier or a civilian, a clergyman or a layman? It would be a Herculean task to please men in this matter. If asked, Catholics would say the Pope should be the man. Episcopals would suggest the Archbishop of Canterbury, or the Monarch of England, a Queen, as it happens now to be. Protestants in general would suggest some learned divine. The Greek Church would offer the Emperor of Russia. In short, each religious sect would put forward its religious chief, each nation its national chief, and each political party its political chief. Confusion worse confounded again. Yet such would be the thoughts of men in the matter.

But the Lord says that His thoughts are not as men's thoughts, nor His ways as their ways. And again, in these self-sufficient days, when each nation, sect, or party considers itself superior to any other, it really needs some strong corrective, for if the Lord were to choose His representative from any party, that party would instantly swell itself out still more in all the grandeur of littleness, and lord it over the others most pompously. Men generally choose some great and celebrated man to perform any great work, but the Lord does not work in that manner.

He does not choose great men, lest they glory in their greatness; nor learned men, lest they glory in their learning; nor men well versed in the knowledge and ways of the world, lest they glory in their wisdom. He chooses the foolish things of the world to confound the wise, the weak things to confound the mighty, and things that are not to bring to naught things that are. Why? That no flesh should glory in His presence. Nay, the very reason why the great work in question is to be "a marvellous work and a wonder," is because by it "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

We have discovered, then, that when the Lord shall actually commence this great work, His ways will not be as men's ways would be over it. When He calls and authorizes a man to be His representative, His Prophet on the earth, He will not call a king, an emperor, a mighty general, a noble duke, a famous statesman, a hoary philosopher, or a learned divine, for men would naturally call one or all of these, and it then would not be so evident to all the world that the work was the Lord's, for the wisdom and learning of men would be honoured, and not confounded, and men would glory in the presence of the Lord. We have learned that the Lord will call a man unversed in the wisdom of the world, therefore a young man, accounted foolish by the wise and great, unlearned, poor, the idol of no sect or party, without influence among men, in short, the very man, above all others, that would not be chosen if men had the choosing. We have learned that the Lord would appoint that very person, the fact of whose appointment, when manifest to the world, would fall like a thunderbolt upon the wise and the learned, and whose general course, by their own testimony, was the most antagonistic of all to their own.

We have shown very plainly that, whether in a religious, political, or social point of view, the world is in a wretched, pitiful, helpless state, though boasting of its wisdom, power, and intelligence. We have shown that the power does not exist among men to bring society back to a healthy state of progressiveness, and that the only source of help is the Lord. We have shown that the Lord has declared that He will help the people, though in His own way, and that way, remember,

as different as light from dark from what the wise among men would suggest. We have shown that the Lord would raise up a man to be His instrument in this work, and this man would be just the very person whom men in general would consider most unfit for such a purpose, and thereby the Lord would confound the wisdom of the wise, that no flesh might glory in His presence. And now we have to say that the Lord has verily commenced His great work, so much needed, so much prophesied of, and so much desired and prayed for by the meek in all generations. He called a certain man to be His instrument in the work. That man was Joseph Smith. Start not, reader, for we testify that Joseph Smith perfectly answers the description, deduced from Scripture and reason, of the man the Lord would choose. Joseph Smith was poor, unlearned, a mere youth of 15 years, therefore of necessity comparatively ignorant of the ways of the world. He belonged to no religious sect or political party. He was not called a great preacher, nor a learned philosopher, nor a sagacious statesman. He was an obscure stripling when the Lord called him. He was the last individual in all the world that men would have thought of naming for the important post assigned him by the Lord, and his whole course was directly opposite to that of learned men in the accomplishment of his mission. The work the Lord commenced through him, was very small in the beginning, but has already gradually, yet surely, grown to respectable proportions, and it is growing greater and greater every day, inasmuch that it has become a matter of dreadful apprehension to many who hear of its progress but know not that the work is the Lord's. Joseph Smith has been denounced by every religious sect that has heard of him. Not upon any account would they acknowledge his divine mission. Kings and statesmen and divines and learned men esteem him as the last man upon the earth to introduce a perfect system of religious, social, or political organization.

Joseph Smith really was the man chosen by the Lord for the accomplishment of His purpose in the last days, and certainly if the Lord did intend to confound the wisdom of the wise and bring to naught the understanding of the prudent, He could not possibly have chosen a fitter instrument for the purpose than Joseph

Smith. When the fact of his divine appointment shall burst upon the nations, they will be strack dumb with wonder and astonishment at the Lord's choice—the last individual in the whole world whom they would have chosen. When it becomes patent to all men that Joseph Smith and Brigham Young and the Latter-day Saints are the very people who prove, under God, the saviours of the world from the corruptions of these last days, the pride of man will receive such a terrible blow that no flesh will presume to glory in the presence of God for a Millennium at least.

As Joseph Smith was all that we could Scripturally and reasonably expect him to be in the character he professed, mankind are condemned before the Lord if they do not receive his teachings and develop the system which he introduced, through revelation from God, for the regeneration of the world. No man need be in doubt as to the question whether Joseph Smith was in reality sent of God, for though his course was exactly opposite to that of learned and wise and prudent reformers in the religious, political, or social world,

yet it is demonstrated, by facts, that he solved the great religious, political, and social problems which have long engaged the serious attention of men. Everybody knows, or ought to know, that the religious organization of the Latter-day Saints is the most elaborate and perfect in the world. Everybody knows that Joseph Smith introduced principles that secure among those who believe in him unanimity of thought and action, whether in relation to religious, political, or social matters. This is abundantly manifest in the history of the Latter-day Saints, and, in fact, it is this peculiarity in them that causes so many to evince such fearfulness of their future power and influence, for the old proverb is true—"Union is power." Everybody knows that Joseph Smith revealed principles that put an end to poverty, whoredom, and every social corruption. But the best of all is, every man who will practise the principles revealed through Joseph Smith may know for himself whether he was indeed sent of God, or whether he spoke from his own wisdom merely, like the wise and learned and great men of the world.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 29, 1855.

THE OLD YEAR.—Another year, with its joys and sorrows, its multiplied blessings and calamities, will soon be numbered with the past. Time, as the world call it, is fast merging into that eternity where mortals will no longer look forward to a resurrection and final judgment. To the Saint, who by the spirit of revelation can pierce the veil and understand the dim shadowings of the future, time and eternity are the same.

The years, as they go by, are but fragments that join an endless future with an infinite past. Those only who use them for evil, will have any occasion to regret that they are gone; while the wise and provident who can continually claim the blessings of the future, by making a good use of the present, can afford to indulge in the fond anticipation of joys that are to come. Hope is the anchor to the soul, which continually points to a bright to-morrow. With the world it only lays hold on shadows, but the faithful Saint is certain of substantial realities.

Our little *Star* shines brightly still among the lights which shed a few encouraging beams through the mists of infidelity and doubt. Feeble though its glimmerings may appear amid the prevailing darkness, and heeded but little by the world, still the assurance that it has served as a beacon to guide the faithful in the path of safety, a thousand times repays us for past labours, and stimulates us to future exertion.

Hoping that Christmas pleasures have been sanctified to our friends by that spirit which brings joy and peace, we wish them a happy New Year, and as that shall glide into the past, may each day bring renewed joys and blessings, and an increasing assurance of realising all the glorious hopes which animate the bosoms of the faithful.

THE ENGLISH LANGUAGE.—It is natural for men to love the country they are born and educated in, to cling to the manners and customs of their fathers, and to think that the language in which they first learned to lisp their childish wants is the most perfect of any. It is well that this is so, for it tends to make men more contented with their lot, and we would not desire to have it otherwise merely for the sake of change.

Latter-day Saints are the Lord's peculiar people, raised up to accomplish His purposes in the earth, and the most perfect union is necessary to fulfil them. In order for a people to become perfect in union they must be one in everything which can influence their actions, whether of a religious, civil, social, or domestic nature. This can never be done effectually, without a general medium or language, by which one person can convey ideas or principles to another, in the same light in which they are received.

The Saints will some day be in possession of a pure language, of Celestial origin, such as Adam spake in the garden of Eden when the Lord talked with Him in the cool of the day, and which will be again the medium of communication when men become sufficiently perfect to converse with the Gods.

If there is any one language on the earth, that assimilates nearer to this pure one than another, it has not yet been revealed to the world. Therefore there can be no utility in discussing the subject. It becomes the Saints scattered through the earth, to lay aside their national feelings, their prejudices in favour of their native languages and customs, merge all into the kingdom of God, and love that most which He favours, and which will tend to restore them to His presence. From among the multiplicity of languages, the Lord has seen fit to select the English as the medium through which to reveal the fulness of the Gospel in this Dispensation. The fact exists, the propriety of His doing so man has no right to question. Into this language the Book of Mormon was translated by Urim and Thummim, and the revelations in the book of Doctrines and Covenants were first written as they were dictated by the Spirit of inspiration. It is the general language of the Saints in Zion, and the one through which the servants of the Lord continue to make known His will to the nations of the earth. No work can be translated from the language in which it was originally written into another, without losing much of its force and power. Therefore if the Saints would read the revelations of the Lord in these days, in their original beauty and excellence, they can only do so in the English language in which they are written.

To illustrate the subject more fully, let us consider the real position of the Scandinavian, Swiss, Italian, and Welsh missions. Those who have the presidential charge of them, have to bear the burden of being nearly the only channel through which the Saints can receive instructions from the authorities, and the only ones who can feel the weight of these instructions in all their original force. They in turn convey to the presiding Elders under them the knowledge they receive, and thus it has often to be reflected through several mediums, in order to be diffused among the people. No matter how diligent and faithful these mediums are, every secondary reflection must mar the beauty and brilliancy of the light which emanates from the fountain. If the people read the *Stierna*, *Darstellung*, or *Udgorn Seion*, the instructions they contain have all the necessary imperfections of a translation. If

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have embraced the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge, and instruction which can only be obtained through that avenue.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of exaltation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembroke-shire Conferences will be united, and called the Pembroke-shire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

Elder David Davies is appointed to succeed Elder Benjamin Jones in the Presidency of the Llanelly Conference.

Elder William Jones is appointed to succeed Elder Jenkins in the Presidency of the Caermarthenshire Conference.

Elder Edward D. Miles is appointed to take the Presidency of the Pembrokeshire Conference.

Elder Thomas Jones is appointed to succeed Elder Richards in the Presidency of the Cardiganshire Conference.

Elder John Treharne is appointed to succeed Elder Davies in the Presidency of the Merionethshire Conference.

Elder Evan S. Morgan is appointed to succeed Elder Lewis in the Presidency of the Dyffryn Conway and Anglesea Conference.

Elder Griffith Roberts is appointed to succeed Elder Parry in the Presidency of the Denbighshire Conference.

Elder Thomas Reese is appointed to succeed Elder Davies in the Presidency of the Flintshire Conference.

APPOINTMENTS.—Elder George P. Waugh is appointed to labour in the Liverpool Conference.

Elder Joseph S. Scofield is appointed to labour under the Pastoral charge of Elder Millen Atwood.

Elder James Lavender is appointed to labour in the Bedfordshire Conference.

Elder William J. Smith is appointed to labour in the Lincolnshire Conference.

FRANKLIN D. RICHARDS, } One of the Twelve Apostles of the Church
of Jesus Christ of Latter-day Saints, and
President of said Church in the British
Islands and adjacent Countries.

DANIEL SPENCER, }
C. H. WHELOCK, } Counsellors.

36, Islington, Liverpool,
December 18, 1855.

ADDRESS OF THE "SKANDINAVIENS STIERNE" OFFICE.—Store Strand, Strade,
Number 78, Stuen tilhøire, Copenhagen.

ERRATA.—The number of emigrants on board the *Emerald Isle*, (*Star*, No. 50, page 792,) and *John J. Boyd*, (*Star*, No. 51, page 812,) is given erroneously. The following is the correct number—*Emerald Isle*, 350 souls of the Saints; *John J. Boyd*, 439 from Denmark, Sweden, and Norway, 30 from Piedmont, 43 from Great Britain, total 512.

NOTICE.—We have an important communication from Samuel Plumb, and will thank him to communicate with us, as we have not his address.

Money List, Dec. 7—14, 1855.

George W. Davies	£20 0 0	Brought Forward.....	£56 5 6
Josiah Rhoad (per W. G. Young)	1 2 0	James Frewin (per John Hyde)	5 0 0
Josiah Holmes	4 10 0	Simon Irwin	5 0 0
William Peacock	5 0 0	John B. Pears	4 0 0
John Mellor	2 0 0	John Holmhall	10 0 0
Richard Harper	2 0 0	James Linforth	3 0 0
Edward Middleton	20 0 0	Henry E. Bowring	2 0 0
A. N. McFarlane	1 13 6		
Carried Forward.....	£56 5 6		£56 5 6

Contents.

Joseph Smith, the Prophet	817	"dinaviens Stjerne" Office	820
Editorial.—The New Year.—The English Language.—		Errata	824
Immigration Notice.—Arrival.—Appointments for the Welsh Conferences for 1856.—Appointments.—Address of the "Skand-		Notice	824
		Money List	824

Liverpool:

EDITED AND PUBLISHED BY F. D. RICHARDS, 36, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, SEVIN STREET, CITY. AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of expiation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 18th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembrokeshire Conferences will be united, and called the Pembrokeshire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of expiation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udorn Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembrokeeshire Conferences will be united, and called the Pembrokeeshire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of expiation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgora Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembroke-shire Conferences will be united, and called the Pembroke-shire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of expiation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New-York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembrokeeshire Conferences will be united, and called the Pembrokeeshire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge, and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of expiation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembroke-shire Conferences will be united, and called the Pembroke-shire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of salvation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembrokeeshire Conferences will be united, and called the Pembrokeeshire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that avenue.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of expiation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 18th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembroke-shire Conferences will be united, and called the Pembroke-shire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Dawson News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles of explanation and inter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgoru Seion*, *Scandinaviens Stjerne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

EMIGRATION NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

ARRIVAL.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

APPOINTMENTS FOR THE WELSH CONFERENCES FOR 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembroke-shire Conferences will be united, and called the Pembroke-shire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.